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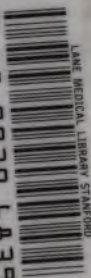
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PROCEEDINGS
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SESSIONS:

MEDIA, JUNE 6-8, 1876.

COLUMBUS, JUNE 12-15, 1877.

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MEETING OF SUPERINTENDENTS OF INSTITUTIONS FOR IDIOTS.

THE occasion of the Centennial Exposition at Philadelphia, in 1876, bringing together people of all classes, from all parts of our country, seemed to make it feasible for the first time to call an assemblage of representatives of institutions devoted to the care and education of idiotic and feeble-minded children; accordingly, the management of the Pennsylvania Training School issued an invitation to all other existing institutions in the United States to meet at Media, Pennsylvania, which invitation was favorably responded to.

The minutes of the meeting for organization at Media, in 1876, and of the second meeting, held at Columbus, Ohio, in 1877, together with some of the papers read at the latter meeting, are herewith published, by order of the Executive Committee.

MEETING FOR ORGANIZATION.

At a meeting of Superintendents of Institutions for Idiots and Feeble-Minded Persons, held at Pennsylvania Training School, Media, on June 6th, 1876, there were present DR. E. SEGUIN, of New York; DR. H. B. WILBUR, of Syracuse, New York; DR. G. A. DOREN, of Columbus, Ohio; DR. C. T. WILBUR, of Jacksonville, Illinois; DR. H. M. KNIGHT, of Lakeville, Connecticut; DR. I. N. KERLIN, of Media, Pennsylvania.

On motion, DR. H. B. WILBUR was appointed chairman.

On motion, DR. KERLIN was appointed secretary.

DR. WILBUR stated the object of the meeting, as follows: In view of

the importance of union to effect any good purpose, it seems necessary that the superintendents of institutions for the feeble-minded should organize to forward their special work ; therefore, the call of this meeting.

Whereupon, DR. DOREN offered a resolution, that " We, who are assembled, do form an association."

DRS. DOREN and C. T. WILBUR referred to the importance of such an organization for pushing the development of institutions of the West, where everything was ripe for the best results.

DR. DOREN referred to the evil of establishing any more " experimental schools," which were always subject to doubt and attack, and thought that the day of experiment in this matter had passed.

DR. C. T. WILBUR read portions of the law calling into existence the institution in Iowa, to show that in that State the first move was for a permanent institution.

DR. H. B. WILBUR reported an " Agenda on Education and Training of Idiots and Imbeciles," in England, prepared by a committee of the Charity Organization Society.

On motion, DRS. H. B. WILBUR and KERLIN were appointed a committee to draft a Constitution to be submitted to the next session.

On motion, adjourned to meet to-morrow (Wednesday) at 4 P.M.

June 7th, 1876.

The Association met this afternoon in the " Keystone Hall" of Pennsylvania Training School, at an entertainment of music, calisthenics, and other exercises, given by the children and ladies of the institution. Members of the Board of Directors, and DRS. JOSEPH PARISH, of New Jersey, and TUCK, of " the Massachusetts School for Idiots," were guests on this occasion. After witnessing various Kindergarten and other evening games, and a drill by the cadets of the school, a meeting of the Association was held at 8.30 P.M. Present, DRS. SEGUIN, C. T. WILBUR, H. B. WILBUR, H. M. KNIGHT, G. A. DOREN, I. N. KERLIN. DR. GEORGE BROWN, of Barre, Massachusetts, had arrived, and was present at this meeting.

The committee on Constitution reported a form, which, after various amendments, was adopted, as follows :

CONSTITUTION.

ARTICLE I.—The name of this Association shall be " The Association of Medical Officers of American Institutions for Idiots and Feeble-Minded Persons."

ART. II.—The object of the Association shall be the discussion of

all questions relating to the causes, conditions, and statistics of idiocy, and to the management, training, and education of idiots and feeble-minded persons; it will also lend its influence to the establishment and fostering of institutions for this purpose.

ART. III.—The members shall be balloted in by a unanimous vote, and shall be composed of the medical heads of existing institutions, and of such persons as have distinguished themselves by their interest in this defective class.

ART. IV.—The officers shall consist of a President, Vice-President, Secretary, and Treasurer, and an Executive Committee of three, who shall be elected annually, or in failure thereof, the officers in place shall continue to act.

ART. V.—The duties of the Executive Committee shall be to call special meetings; to make proper arrangements therefor; if desirable, to assign to members subjects for special report; to take charge of and arrange for the publication of all proceedings referred, and to perform such other duties as may be required.

ART. VI.—The regular meetings shall be held annually, at a time and place to be designated by the Association.

On motion of DR. KERLIN, an election of officers for 1876-77 was held under the adopted Constitution, with the following result:

President.—DR. E. SEGUIN.

Vice-President.—DR. H. B. WILBUR.

Secretary and Treasurer.—DR. I. N. KERLIN.

Executive Committee.— $\left\{ \begin{array}{l} \text{DR. H. B. WILBUR.} \\ \text{DR. E. SEGUIN.} \\ \text{DR. I. N. KERLIN.} \end{array} \right.$

On motion of DR. C. T. WILBUR, it was

Resolved, That the Executive Committee make arrangements with some medico-psychological journal to act as the organ of the Association in publication of its proceedings.

The voice of the gentlemen present favored "The Chicago Journal of Mental Science," DR. J. S. JEWELL, Editor.

On motion of DR. H. M. KNIGHT, the following persons were elected members of the Association:

DR. GEO. S. BLACKIE, of Nashville.

DR. H. P. AYRES, of Fort Wayne.

MRS. N. L. DOREN, of Columbus.

MRS. DR. GEO. BROWN, of Barre.

DR. E. C. SEGUIN, of New York.

On motion of DR. BROWN,

Resolved, That all who have been or are trustees or managers of institutions be hereby constituted honorary members.

On motion of DR. DOREN,

Resolved, That an annual assessment of Five Dollars be laid upon each active member of the Association for 1876-77, for current expenses. At midnight, on motion, adjourned to 7 A.M.

June 8th, 1876.

The Association met at 7 A.M., DR. SEGUIN in the chair; all present.

On motion of DR. DOREN, MRS. DR. KNIGHT of Lakeville, and MRS. DR. C. T. WILBUR, of Jacksonville, were unanimously elected active members of the Association.

On motion of DR. KNIGHT, MRS. DR. H. B. WILBUR and MRS. DR. KERLIN were proposed for membership, whereupon a discussion arose as to the advisability of admitting to membership any but those who had actively or officially participated in the immediate work, or who had distinguished themselves by some literary or other highly meritorious service. The objections of DR. H. B. WILBUR and KERLIN were overruled by the adoption by the majority of the following from DR. DOREN:

Resolved, That in all cases where ladies have been identified with our work, as in the instances of MRS. DR. H. B. WILBUR and MRS. DR. I. N. KERLIN, they be elected members, and that these ladies are now so declared.

A fraternal letter from DR. BLACK, of Frankfort, Kentucky, was read, regretting his absence, and expressing sympathy with the meeting. Also a similar one from DR. JARVIS, of Massachusetts.

On invitation of DR. DOREN, the second meeting of the Association will be held at the State Institution, at Columbus, Ohio, in June, 1877.

On motion, adjourned *sine die*.

ISAAC N. KERLIN, *Secretary*.

THE SECOND ANNUAL SESSION

of "The Association of Medical Officers of American Institutions for Idiotic and Feeble-Minded Persons," convened at Columbus, Ohio, on June 12th, 1877, holding its meetings at the Ohio State Asylum for the Education of Idiotic and Imbecile Youth.

The Association met at 9 P.M.

Present, DR. SEGUIN, President; DR. H. B. WILBUR, of Syracuse; DR. BEATON, of Ontario; DR. and MRS. DOREN, of Ohio; DR. and MRS.

BROWN, of Barre; DR. ARCHIBALD, of Iowa; DR. and MRS. KNIGHT, of Connecticut; DR. KERLIN, of Pennsylvania; DR. TUCK, of Massachusetts.

Numerous friends were also in attendance, among them DR. N. S. TOWNSHEND; HON. P. HITCHCOCK and J. A. LUTZ, Trustees of the Ohio Institution; DRs. GUNDRIE and MORSE, of the State Central Hospital for Insane; and ladies of the institution.

DR. WILBUR, of Syracuse, presented and read his paper on "Classification of Idiots," when, on motion of DR. BROWN, discussion on this paper was postponed until to-morrow.

Adjourned to 9 A.M. to-morrow.

Wednesday, June 13th, 1877.

The Association met at 9 A.M.; all present.

DR. DOREN presented plans of extension and improvement proposed for the Ohio Asylum.

DR. E. SEGUIN read an interesting paper on "Sensorial Idiocy," which, on motion, was referred for publication.

The paper of DR. WILBUR, on "Classification," was submitted for discussion, in which most of the members participated. The general voice of the meeting was, that all existing systems of classification are imperfect and unsatisfactory.

During the discussion, DR. DOREN introduced some typical cases illustrating the Mongolian type, Cretin type, Aztec type, etc.

Adjourned to meet at 9 P.M.

The Association met at 9 P.M.

DR. BROWN, of Barre, presented and read his paper on "Heredity," which was followed by DR. GUNDRIE on "Some of the Doctrines of Heredity." He proposed that, on the ground of reversion to higher types, even drunkenness was dying out.

Adjourned.

Thursday, June 14th, 1877.

The Association met at 9.15 A.M.

Letters congratulatory of the objects of the meeting and regretting absence, were presented from DR. KIRKBRIDE, of Philadelphia; DR. FLETCHER BEACH, Lower Clapton (Clapton Idiot Asylum), England; DR. G. E. SHUTTLEWORTH (Royal Albert Asylum), Lancaster, England; DR. JOSEPH PARRISH, Burlington, New Jersey; DR. E. BLACK, Frankfort, Kentucky; DR. C. T. WILBUR, Jacksonville, Illinois; DR. R. J. PATTERSON, Batavia, Illinois.

DR. C. T. WILBUR, in a letter regretting his absence, suggests the following:

"That a committee should be appointed to look after the interests of our specialty in Wisconsin, Indiana, Michigan, and Missouri.

"That a committee should be appointed to see that laws are passed in each State, providing for the same privileges of admission to Insane Hospitals, for *Insane Idiots*, that other insane persons have.

"That a committee of ways and means should be appointed, and ways and means should be provided, for circulating printed documents all over the land, showing the utility and necessity of idiotic asylums in the country."

On motion of DR. KNIGHT,

Resolved, That at future meetings of this Association discussion on a paper shall follow the reading thereof.

On motion of DR. KERLIN,

Resolved, That the Executive Committee be authorized to publish such parts of the minutes and papers of this and of last year's proceedings as they may deem proper in the form of pamphlet transactions.

Resolved, That the expense of such publication shall be divided among the various institutions according to the number of copies ordered by them, and that an additional number of one thousand shall be printed for distribution in such States as may be now projecting State Institutions, the expense of which edition shall be paid, if necessary, out of the treasury of this Association.

On the passage of the above resolutions, it was agreed that so much of last year's proceedings as related to publication of minutes be rescinded.

On motion,

Resolved, That the paper of DR. H. B. WILBUR, on Classification, be referred back to him, with the request that he amplify and complete it as thoroughly as possible and submit it to the Executive Committee for publication.

MRS. DR. BROWN, of Barre, Massachusetts, at this point presented and read a paper on "Prevention of Mental Disease."

DR. KERLIN read a paper on "Organization of Institutions," etc., submitting certain propositions for discussion, amendment, and adoption as "Principles" of this Association.

Pending discussion, the Association adjourned until 8.30 A.M. tomorrow.

The Association visited this afternoon the Central Hospital of the Insane, under the direction of DRs. GUNDRIE and MORSE, and the Deaf

and Dumb Asylum, on invitation of Superintendent FAY, and this evening were entertained by the pupils of the Blind Asylum in the excellent performance of an opera prepared for the occasion.

Friday, June 15th, 1877.

The Association met at 8.30 A.M.

The paper of DR. KERLIN was called up, and after the adoption by sections up to the division "On the Location and Construction of Institutions for the Education and Training of the Idiotic and Feeble-Minded Classes,"—this portion of the paper meeting with much objection from DR. H. B. WILBUR,—the paper was, on his motion, postponed until the next annual meeting of this Association.

Invitations for the next annual meeting to be held at their Institutions were received and read from DR. C. T. WILBUR, of Jacksonville; DR. BLACK, of Frankfort; DR. H. B. WILBUR, of Syracuse, New York.

On motion of DR. BEATON, of Ontario, the invitation to Syracuse was accepted; the month, June; the date to be arranged by the Secretary.

The Treasurer reported a balance of sixty dollars on hand.

On motion of DR. KNIGHT,

Resolved, That the thanks of this Association be presented to DR. and MRS. DOREN, and to the Trustees and Officers of this Institution, for their hearty welcome and kind attention to our comfort during our stay in Columbus.

On motion of DR. KERLIN,

Resolved, That to DR. GUNDRIE, Superintendent of the Central Hospital for the Insane, and to Professor FAY, Superintendent of the Deaf and Dumb Asylum, and to Professor D. L. SMEAD, Superintendent of the Blind Asylum, we hereby express our thanks for the opportunity of visiting their institutions, and we would especially mention our gratification with the exercises conducted by the officers and pupils of the last two named institutions.

On motion,

Resolved, That the Executive Committee be instructed to employ a stenographer for record of discussions and business at future meetings of this Association.

On motion of DR. KNIGHT,

Resolved, That a paper on some phase of our general work be requested from the retiring President at each annual meeting.

On motion, the Association proceeded to an election of officers for 1877-78. DR. SEGUIN emphatically declined re-election, on the ground of it becoming an injurious precedent.

The result was as follows :

President.—DR. H. B. WILBUR.

Vice-President.—DR. G. A. DOREN.

Secretary and Treasurer.—DR. I. N. KERLIN.

Adjourned.

DR. DOREN in the chair.

On motion of DR. KNIGHT, DR. E. SEGUIN was appointed our delegate to the International Medical Congress at Geneva, and our representative before the British Medical Association and the French Association for the Advancement of Science, 1877-78.

On motion, the following persons were constituted active members :

PROF. D. A. MORSE, of Columbus, Ohio ; MRS. O. H. KNIGHT, of Fayville, Massachusetts.

On motion, the following persons were constituted honorary members :

PROF. WILLIAM HAILES, of Albany, New York ; MRS. E. C. SEGUIN, of New York.

On motion of DR. E. SEGUIN,

Resolved, That the decimal system be introduced and taught in our institutions.

On motion, DR. DOREN was requested to prepare a paper for the next meeting on "The Laws of Heredity, as Defined in the Conditions of Idiocy and Imbecility."

On motion, DR. D. A. MORSE was requested to prepare a paper for next meeting on "The Brain : Relation of Function to Organization or Development."

On motion, adjourned *sine die*.

ISAAC N. KERLIN, *Secretary*.

June 15th, 1877.

MONOGRAPH OF G. C. P.

A paper read as a typical case of SENSORIAL IDIOCY, at the meeting of the Physicians for Idiots, June 13th, 1877, Columbus, Ohio.

By DR. E. SEGUIN, of New York.

The present paper is a study of a case of what was called in 1841 *superficial idiocy*.* Want of observation has left our knowledge on this subject pretty near where it was thirty-six years ago, and I cannot do much more than to describe my case and to compare it to its congeners in the subdivision of *sensorial idiocy*.

George C. P., now thirteen years old, was born in Boston, Massachusetts, during the civil war. His mother, when pregnant, felt some anxiety for friends on that account, but does not think it had any influence on the child, who was born healthy, and considered the most promising of her three children till two years old.

The first anomaly she noticed then was an oscillation of both eyes. Previously he seemed to have heard well, but not since. He was beginning to speak, then he stopped quite suddenly. At that time too he was beginning to walk quite steadily; but as he could not see things unless very near, he would stumble over, and, on going out, hurt himself against the door-posts, etc. Once he had a fall down a flight of stairs, bruising his right shoulder and the right side of his face. The bruise was not open, nor the top or the back of the head apparently hurt. After a few minutes he did not complain, and was not laid up with it at all.

The mother is quite sure that this injury preceded the abnormal symptoms she soon afterwards noticed.

About this time he became restless at night; would get out of bed and play about the room or in the next with his hobby-horse in the dark.

During this winter he had an eruption on the face looking like fever-sores; after which he became much better, so that in the spring he became fat and healthy-looking, not so restless at night, and finally not at all.

* See Hygiène et Education des Idiots, in *Annales d'Hygiène et de Médecine Légale*, t. 30, pp. 59-112 and 265-320, Paris, 1843; and *Traitement Moral et Education des Idiots*, 1 vol. p. 734, Paris, 1846.

He seemed anxious to learn, but his hearing and eyesight continued defective. He used to call things by names of his own, calling a chair a *sit-down*, etc., as a little friend of mine, seventeen months old, calls her collar her *neck*, a dog *hou hou*, a cat *mieu*, etc., by an infantile process of nomination found at the origin of all languages. Therefore the use of it by George when from three to four years old, was a land-mark proving him to be then about two years backward.

Though he improved physically he was at times puny, at times healthy; in the cold weather his condition was better. He had no difficulty with his water or bowels until four and six years of age. From six to eight had nocturnal incontinence of urine, but this disappeared under treatment.

During this time George had pains in his head. His mother says his forehead was contracted at times as if he was suffering from headache. As he grew he became slim, with a long, narrow head.

At the age of five he went to a kindergarten, where he learned to draw, and he has continued ever since amusing himself principally in drawing on the blackboard, but not on paper, his eyes forbidding. During this time, if at all startled, his head would rotate from side to side, and his eyes would oscillate.

He was always under the most watchful care. Attempts were made to use a deaf and dumb alphabet at the time it was found he was making no progress in learning to speak. In this organographic alphabet all words commencing with certain letters were indicated by certain signs, as *M* by putting the finger in the closed mouth, *N* on the side of the nose, *L* nearer the eye; otherwise he could not distinguish by the little he heard the sounds of these three letters; nor hard *G* and *K* from *D* and *T*, for which some mnemotechnique indication was given him by touching the parts whence the vocals had to come, as the nose for the nasal sounds, or the chest for the aspirates, etc.

All the teaching has been at home, except during four or five years in Germany, where a lady taught him to write, the common rules of arithmetic, something in grammar and geography, and general information. There he was under the care of Prof. Niemeyer, of Tübingen, who recommended doing nothing medical until his general health was restored and his intellect developed. Froëlich gave no opinion, but was anxious to try some experiments on him for a month; the mother declined. She had already begun to educate George on a plan of her own. As he could neither read nor be read to extensively, nor ask many explanations, nor hear much, nor see distinctly and afar, she determined to bring near him the world of facts and knowledge which his immediate senses could not grasp. She chose to do it in two ways: one by travel, transporting him where he could per-

ceive what she wanted him to know and understand; the other, by substituting the exercise of the immediate senses for that of the mediate senses. Seeing him separated from the world—as by two veils—by the dulness of his vision and audition, yet in contact with the world by the two most immediate senses, the tact and smell, his mother took him literally by the hand in order to make him feel and smell what he could not hear and see; in Germany, to breathe the atmosphere of a tranquil life; in Italy and France, to touch the monuments of art and the products of industry; in Switzerland, to comprehend the Alps by the smell of the glaciers; here again to feel the home of his birth and the caresses of his relatives.

But other obstacles came athwart this undertaking. If it was difficult to reach the mind of George through the imperfection of the two most intellectual senses, it was fully as difficult to ascertain what his ideas were as he expressed them with his unmanageable voice and unconscious articulations. This difficulty became aggravated in the course of education, when, passing from one country to another, he had to forget his English for the German, and to learn his mother-tongue again of late.

I know this feat is not impossible to ordinary idiots, because if their mind is narrow their ears are wide open, and there is so much more of automatism than of true intelligence in the retention of a language limited to the wants. But the incapacity of George was of the inverse order. He would have comprehended words enough if he could have heard, and a mother's perseverance was needed to thrice teach him to speak through defective organs.

Barring these difficulties of perception and of expression, George was making progress on all other points. His health had become really good; his head and bladder did not trouble him; his complexion was clear, his expression bland and sweet, expectant or inquiring. His movements, somewhat jerky and tumultuous when he wanted to do a polite act, were hesitating and slow at any other time. His hands, remarkably long and well shaped, were not ordinarily awkward, but searching; one of them helping the action of the other by throwing its feelers around the intended object of study. His neck was large; his body very tall of his age: so much so that partly from hasty growth, from having to speak to people smaller than himself, and from having to look closely at things to see them, his body had already contracted a stooping bend.

Such were the reports kindly arranged for my perusal by Dr. Th. Satterthwaite, and such appeared to me the condition of George when his mother wanted my advice. It was in the middle of 1876.

His general health, appetite, and activity were good; he is fond of drawing, uses tools, makes things about the house,—coarsely, to be sure, but

carefully,—as mending chairs, putting on bolts, also attending to the flower-beds, shovelling snow, sawing and splitting all the wood used in the house, etc.; swift on the tricycle velocipede, amateur of games, kind to his play-mates, who are considerate to him, instead of bantering him for his infirmity and his bad English, as children usually do.

Taking charge of him, I did not forget that he had, and has yet, the best of teachers,—one whose intelligence of his case is equal to her tenderness. With her it was easy for me to carry out the plan traced by Niemeyer; the more so since, in the management of idiots, I always study the signs of vitality first, and later, measure on them my demands on the activity. Therefore I simply advised the mother to continue to educate her boy as she had begun, under the great master of Tübingen, watching in the meanwhile my opportunities of introducing such physiological means of education as observation would warrant.

The anomalies of function were evident enough in George; their beginning could be traced to, or soon after, a fall; their period of aggravation from two to five years, when his head became elongated and narrowed. But how far was the sensorium commune deficient, *per se*, in the use of the stored impressions (as far as they could be received therein from imperfect conductors)? In other terms: Were the hemispheres simultaneously affected with the sensory ganglia? This can be directly ascertained on the cadaver, but on the living the road to analysis is more circuitous. Accordingly, we will explore it circuitously in three directions, viz.: of the configuration of the head, of psycho-physiological analysis, and of analogy with the results obtained from vivisection.

(a) Externally the head of George is of good average size, but narrow from ear to ear, and elongated in its antero-posterior diameter, with a sort of protuberance between the brows, as seen in infants whose frontal suture undergoes a pathological growth. The base is contracted, the parietals developed mainly upward; the forehead, without basic force, rises in a backward inclination, to merge without depression or swelling into the vault-line, which constitute with the face-line a profile Egyptian in style, though not in purity.

This form, sphinx-like in more than one sense, gives, however, a clue to lesions which autopsy alone could demonstrate, but which induction can pre-locate at the mezzo and anterior part of the base of the brain, where lie the centres of intellectual perceptions. On the other hand, three parts of the head are externally free from anomalies or deficiencies of form; the front and frontal sinus, the crown of the head, and the occiput allowing ample room for their reputed functions,—the olfactive, the intellectual, and those of co-ordinate movements; other heads, which do good intel-

lectual service, present less harmony of proportion between the large groups of convolutions.

(b) Tests by physiological education. Our case gave many opportunities of testing the perfection of some organs and the imperfection of others, when following in him the succession of operations which give for primary product an idea or ideal, and for secondary results the embodiment of ideals in creations. There is one: a *solid* model being given to George, say the cast of an animal which he will have to reproduce in *trait* (a portrait), he tries to see it, but cannot by his sight alone form any other idea of it than that of a vague image. This general impression making him sure of the reality of the object, but of no more, he wraps it in the ample and delicate circumprehension of his left hand as in a net-work of feelings; and from this tactile survey he derives a general notion of its forms, and of the relations of these forms to an ideal animal. At this stage could be seen on the features a notable pose of the mind, as if in the act of storing and crediting that impression.

His next move is to survey the lines which circumscribe or delineate the ideal, commencing by the highest ones. In this third operation he does not use his eyes at all, nor his hand as a whole, nor its palm as before, but the pulp of his fingers, of one, two, or three, according to the size of the surfaces to be surveyed; adding the pulp of the thumb in apposition, as to make a "*compas d'épaisseur*" when he wants to measure thicknesses. This whole survey is made by the left hand quite rapidly for a boy who is slow in almost everything else; at the same time that his right hand elaborately draws the line as it is perceived by the left; then a pose, during which he tries to see if the work of the right corresponds to the ideal transmitted from the left. It generally does correspond as far as the *trait* is concerned, and oftener it does not in regard to the direction from which will depend the relation of the parts, therefore the *ensemble* and attitude of the figure. As soon and as far as he can see the mistake he defaces the *trait* and retraces another in accordance, not to the last localized feeling but to the first notion he acquired from the *ensemble*.

As George progresses in his work, whenever he wants to trace a line he uses first his left fingers to feel its length and form; and whenever he wants to co-ordinate several lines, or a new one to some previous ones, he spreads again his whole left hand to study their direction and *ajutage*. This again is executed by his right hand through his intellect, with a will and intent to be accurate; and he succeeds so far that whatever could be the coarseness of the execution, it always bears the intellectual likeness of the ideal. But in all this his left hand, capable of surveying the lines of a solid body as a cast, was powerless to follow the lines traced by his right

hand on a plane—the blackboard. He therefore was obliged to use his very imperfect sight to control the doings of his right hand, at the same time that he had to rely on his sense of tact for the comparison of his ideal with his solid model.

This multiplicity of instruments and complexity of procedure, added to the natural imperfection of the former and the consequent inferiority of the latter; this alternate use of the eye and hands, of the left hand as a feeler and of the right as an executant, of the eye again as a judge of plane images,—though it could not embrace the contours of solid objects,—besets the boy with difficulties of observation and of execution such that it is quite incomprehensible how his mind can come out at all, being so impeded by the very organs which ought to be its natural helpers.

Yet he does improve, if not so much, at least more fruitfully than other idiots, who seem less affected than he is. Is it to say that the signs and symptoms of idiocy are futile in this, that their gravity does not correspond to the gravity of the affection? It is true, at least, that the best guides to diagnosis and prognosis are not so much in the gravity of the incapacities, as in the importance of the organs whose affection is demonstrated by the wreck of definite functions.

In our case the atrophy of the senses and partial paralysis of the organs of speech are demonstrable; so is the integrity of the hemispheres. Moreover, the hand is skilful, his memory fresh, his judgment sound, his determinations persistent, his feelings delicate; but for all that he will remain interned in the isolation of *sensorial idiocy*.

(c) Now I pass to the evidences furnished by physiological experiments, mainly those of B. Gudden, Director of the Insane Asylum of Munich, in his "Researches on the Development of the Cranium." These evidences are of three orders:

First. *Influence of the Organs of the Senses on the Growth of the Cranium*.—If the functions of the olfactive nerve of one side in a new-born rabbit are arrested by the stoppage of a current of air, its corresponding bulb becomes atrophied, and the opposite nerve and bulb become excessively developed. Correspondingly the cranium will have thickened around the atrophied nerve and thinned around the hypertrophied one. Persons early deprived of one eye show the retraction and the thickening of the corresponding orbital bone, which causes a shortening of the same side of the face.

By taking away one of the retinae of a new-born pigeon, the corresponding nerve and optic lobe become atrophied; and when the animal is later sacrificed, the part of the cranium contiguous to the atrophied part is double the thickness of the opposite side. The enucleation of one eye

produces analogous effects on the arch of the orbit (*arcade orbitaire*), which thereby deviates below and inside.

Second. *Action of the Lobes on the Cranium.*—Two or three days after the birth of a rabbit the superior part of the left hemisphere was taken out, the bones brought together united without leaving *écartement*, the brain began to grow up from its lower lobes in the space thus left empty, and the base of the cranium of that side took part in that upheaving, at the same time that the vault of the cranium lowered itself like a canal to join and close in with the diminished brain.

More remarkable yet is the result of the extirpation, no more of a part of a hemisphere, but of the whole. After four or more weeks, the animal being sacrificed, the depression of the cranium is more marked than in the partial operation, and the space or vacuum, instead of being filled by a *poussée* of cerebral matter from below, is occupied by a mass of serosity.

Third. *Action of the Cranium on the Brain.*—In some American Indian tribes, among the more civilized Peruvians and Mexicans, in some departments of France, even to this day, the head of the new-born is compressed between boards, by manipulations, bandages, and other ferocious head-gears. Happily, the brain, receding to some extent by a slide and a steady force in another direction, operates compensatory dilatations, which prevent the deformations from causing, among other evil effects, atrophy of the brain and its train of psycho-physiological consequences.

On the other hand, the cases of enlargement of the cranium, consequent on the training of the brain, are too familiar to delay the conclusions of our main idea. And that idea may be summed up without concession to a hypothetical phrenology in the following terms: The brain and the cranium are from the beginning modelled upon each other, and subsequently the form of the cranium continues to influence that of the brain, as the form of the brain does that of the cranium.

From these three sets of evidences I have been led to conclude that the lesions in the brain of George are located where his head suffered the retraction witnessed by his mother, and visible yet on his skull; that is, in the ganglia of and nerves of vision and audition. Second, that the reparative process of nature and of our art must be made to concur in the development of the encephalon.

My dear colleagues and associates, I brought this case to your appreciation not because it is unique, but because it is typical of one form of *sensorial idiocy*, as I venture to call that isolation of the mind from the world by lack of intervention of the senses.

I chose that name because it differentiates well the effects of sensory

isolation from those of defective hemispheres ; and because it leaves room for the subdivision of isolation, first, by *organic defects* of sensory apparels, of which George is for me a good type ; second, by *functional incapacity* of the sensory apparels (*dormant function*), of which Robert is a fair specimen (V. Observation XLVIII., in *Idiocy*, page 422, etc.). Third. Isolation by *restraint* (begun previously to the acquisition of the sum of perceptions sufficient to constitute the stock in trade of an ordinary mind), of which Gaspar Hausser is the historical hero.

I need not say to you that these subdivisions, if recognized, would have a value in prognosis and a weight on legal decisions. But I cannot avoid thinking, too, that nature, as it shows itself to us, is full of compromises and concessions between its primary elements : forms, fibres, colors, tissues, films, etc. ; whence result its harmonies ; whence, also, the difficulties we encounter when we mean to penetrate its substrata ; but feeble-minded man has only the choice between chaos and stiff categories.

From these two evils I chose the less, and submit this choice to you, my friends, so that like molten metal it could come out from the fire of criticism steel-sharp-like in its delineations, or inform material prepared to enter in more enduring combinations of ideas on our common subject.

THE ORGANIZATION OF ESTABLISHMENTS FOR THE IDIOTIC AND IMBECILE CLASSES.

By DR. I. N. KERLIN, of Media, Pennsylvania.

[Sections A, B, and C of this paper are here published as amended and adopted by the Association at the Columbus meeting. Its further consideration was postponed until June, 1878.]

The intention of this paper is to present in epitomized form some of the principles which are believed to underlie the whole subject of the care, training, and grouping into homes and schools of the interesting persons who claim our sympathies, and to whom our lives are devoted.

If a presental can be made that will receive the hearty and unanimous sanction of these experienced men before me, it will become useful in shaping the immediate development of our work in new communities; sparing the trouble, saving the expense, and dismissing what has hitherto been thought necessary in most of the States,—that dilatory, unsatisfactory, “experimental” period to which most of our institutions have submitted, and by which the work has not unfrequently been crippled. It will also unify our profession, in helping us to make a similar expression of theory and practice, which will strengthen us with our communities, while it may be influential in bringing up to the same level of usefulness and thoroughness our various institutions.

The appropriateness of this meeting deciding upon a declaration of principles may be questioned,—it may be thought that we have not reached such ground of age and experience that we can assert a belief; but the fact is, this Association is very late in its forming,—our labor dates back to the youth of the man who honors us to-day as our president. The material of thought and busy life gathered among our defective families is very great and very rich, but it has been locked in private places, and not until now could it have been brought fully to the light. We only need to bring together our experiences, to match them, and shape a few of our individual pieces, to build a beautiful structure.

Fortunately, to aid us we have the utterances of our older and kindred Association of Medical Superintendents of American Institutions for the Insane; and we may likewise borrow largely from the valuable Agenda of

the discussion of a special committee appointed by the Charity Organization of London to consider the condition of idiots, imbeciles, etc. The sessions of this committee were held once a week, from May 3d, 1876, to July 6th, 1876, and were faithfully attended by some of the most distinguished men of England. We also cannot fail to receive great assistance from Dr. Seguin's papers, contained in his invaluable work,—“Idiocy; and its Treatment by the Physiological Method,”—our great text-book and Veda.

Following the guidance of these authorities, indeed, using their material, and in some instances their language, I submit this commonplace paper with this suggestion: that it be referred, with accompanying documents,—also the details of any discussion which may follow,—to a special committee, to draft a series of propositions and resolutions setting forth the object of our work,—the nature and claims of idiocy and imbecility, the principles on which our institutions are to be founded and conducted, and some details as to location, building, and general management.

A.

THE NATURE AND CLAIMS OF IDIOTS AND IMBECILES.

1. Idiocy and imbecility are conditions in which there is a want of natural or harmonious development of the mental, active, and moral powers of the individual affected, usually associated with some visible defect or infirmity of the physical organization and functional anomalies, expressed in various forms and degrees of disordered vital action, in defect or absence of one or more of the special senses, in irregular or uncertain volition, in dulness, or absence of sensibility and perception.

2. Idiocy and imbecility are dependent *generally* on hereditary or prenatal causes; *occasionally* on the diseases or accidents of infancy; *rarely*, also, upon certain debilitating influences of childhood.

3. Tendencies to congenital cerebral disease of offspring are established through practices and vices which lower the morale, impair the strength, and vitiate the blood of ancestors and parents; hence the infirmity is avertible in a very large degree, or may be greatly diminished in any community, by increase of general knowledge, the practice of virtue, and the universal obedience to hygienic laws.

4. That the undeveloped or diseased conditions known as idiocy and imbecility are susceptible of development in the first instance, and of amelioration and improvement in the second, in a greater or lesser degree proportioned to the gravity of the infirmity in the individual cases.

5. That because of the peculiar derangements and inaptitudes of idiotic

and feeble-minded youth, the method to be followed in their education and training "consists in the adaptation of the principles of physiology through physiological means and instruments, to the development of the dynamic, perceptive, reflective, and spontaneous functions of the children submitted to treatment." (Seguin.) Hence it follows:

- a.* That idiots and imbeciles should be treated distinctively from all other classes.
- b.* That they cannot with advantage be placed in ordinary schools with other children.
- c.* That they ought not to be associated with the insane in asylums.
- d.* That they should not be incarcerated in penal institutions.
- e.* That they should not be congregated with the pauper inmates of alms-houses.
- f.* That in the great majority of instances they are better and more successfully treated in well-organized institutions than is possible at their homes.

Summing up these facts in relation to the nature of idiocy and imbecility, and in view of the experience of existing State and private institutions in this country and in Europe, we claim that it is humanity, economy, and expediency for every State to make ample and good provision for all its dependent idiotic and feeble-minded children.

B.

THEIR SUSCEPTIBILITY TO IMPROVEMENT, AND THE MEANS AND ENDS OF THEIR TRAINING AND SUPPORT.

In planning for the care of the idiots and imbeciles of a locality we must consider:

1. The various unlike phases of the affliction we propose to mitigate, and the necessity from the commencement of a wide separation of the extremely opposite, and the classified separation, even to a great extent, of those more nearly related in type and capacity.
2. That the education and training of the superior grades shall be all conducive to the development of a power of self-help, and the return of the child in five or ten years to their families and society. These cases constituting a superior and teachable grade.
3. That the industrial training should be directed towards the presumptive place the child is to occupy when discharged from the institution, so that the general line of procedure in any particular institution must be governed somewhat by the community from whence the children come most largely, whether agricultural, or artisan, or mining, etc. Everywhere domestic handicraft may be advantageously taught to the individual children, irrespective of sex and station.

4. That a large proportion of the idiots and imbeciles of any given community will, by reason of orphanage, desertion, dependence, or incapacity, become candidates for life-homes, and will necessarily come within the purview of this Association, and of the institutions represented in it.

5. That there is a large number of cases recognizably so idiotic, or so deformed by paralysis, or so ruined by epilepsy, as to be insusceptible of either educational or industrial training in their accepted meanings. That the condition of these can be bettered, indeed, greatly improved, by enlightened and patient habit-training, amusements, and exercise, aided by appropriate medical treatment.

C.

ORGANIZATION OF INSTITUTIONS.

1. "The most efficient form of supervision for an institution for persons of idiotic or feeble minds is a board of trustees, or managers, of high personal character, having enlightened views, and with ample time to devote to frequent visits and a thorough discharge of their duties."

2. Under the control of a board of managers, or trustees, the medical superintendent should be the chief executive officer, appointed for merit, and not from political preference; serving during good behavior, and sufficiently compensated that he may be able to devote his whole time to the duties of the institution. He should have the entire control of the medical, moral, educational, and dietetic treatment of the inmates, and the unrestricted power of appointment and discharge of all persons employed.

3. Every department of duty, whether official, domestic, farming, or laboring, should be made tributary to the prime object of the institution—the elevation and instruction of the inmates; so that to make the work successful, the superintendent should be aided by a competent corps of educated assistants and teachers, and trained attendants and nurses, all of whom must be influenced by a spirit of benevolent sympathy and unselfishness, united with characteristics of promptness, earnestness, and obedience.

4. All employés should receive pay according to the value and duration of their services, and it is especially important that the institution should be so fully equipped with help that the hours of duty of employés can be relieved by rest and change, without detriment to the children and patients in charge.

We are not yet prepared to prescribe the precise mode in which provision for these classes should be carried out. Something will depend upon the size and population of the State,—something upon its general policy of administering such affairs.

But we recognize at once that a great number of these defectives

may be educated and trained into habits of usefulness and decency, and would urge, in all localities prepared for it, the early erection of institutions for these individuals. But while leaving for later and more mature experience the care and protection of others still lower in the range of intellect, and still more enfeebled by disease, we assert that these conditions must eventually come under more enlightened and humane direction than is now extended to them.

The following suggestions on the location and construction of institutions for the education and training of the idiotic and feeble-minded classes are meant to apply more specifically to what may be termed the educable class, to be cared for in institutions, in contradistinction to the custodial or hospital class, to be grouped in infirmaries.

D.

ON THE LOCATION AND CONSTRUCTION OF INSTITUTIONS FOR THE IDIOTIC AND FEEBLE-MINDED CLASSES.

In view of the experience at present possessed, it would seem wise to graduate the number and forms of the buildings erected somewhat as follows :

Central buildings for the school and industrial departments, in the rear of which, or near at hand, should be located the shops.

A separate building, not too remote, for the nursery department, with such special arrangement of dormitories, day-rooms, and conveniences as the infirm character of the children committed to it may require.

Another more remote building for the hospital department, with arrangements to correspond with the necessities of hospital inmates and for their proper care and training.

The whole constituting a general asylum or institution for the idiotic and feeble-minded of the State or locality in which it is situated, located at a point easily accessible to a city or town of considerable size, on a well-watered and productive farm.

Any institution of this kind, whether public or private, should be in the country, about one mile from a postal town, and easily accessible at all seasons.

However limited in capacity, it should have at least fifty acres of good land, devoted to gardens and pleasure-grounds, and more in proportion to the proposed growth or the special location.

An abundance of pure water is a *desideratum*, and means should be provided for raising to reservoirs that will supply the highest parts of the building an amount equal to at least fifty gallons per inmate per diem.

No State institution should be built without the plan having been first

submitted to an advisory council of three, two of whom shall be physicians who are practically acquainted with all the details of arrangement and management of such institutions, and without having received the full approbation of such council.

The appointments of the institution should be home-like as possible; attractive and roomy, without extravagance. The general dormitories should be arranged to accommodate from four to sixteen or twenty, and there should be a few separate rooms for single cases requiring special care; adjoining the larger associated dormitories should be small communicating chambers for those concerned in their surveillance.

Large space must be allowed for day-rooms, in each of which not over sixteen or twenty should collect. The school-rooms should be of similar size and limitation. At least five hundred cubic feet of space per inmate should be apportioned to the rooms above named; ample clothes-rooms are likewise necessary on all the floors, and accessible to the dormitories.

Very liberal accommodations of lavatory and water-closets are imperative, for the reason that habit-training in personal cleanliness is one of the most obvious requirements in the education of these children. A large calisthenium, or drill-floor, and an audience-room that shall freely accommodate at one sitting all the children and employes, are indispensable to the perfect institution.

The first story should be completely above-ground, and by such height of ceiling and abundance of glass and doors secure that cheerfulness and purity of air that these living-rooms require for health and pleasantness.

The buildings should not be over three stories in height. Basement stories, of low ceilings and partly under-ground or closely embanked, are highly objectionable places for day-rooms for feeble-minded children.

The floor should be very carefully laid in the very best manner, of the best material, the joints filled, and the whole oiled or painted, or otherwise rendered impervious to dirt and soil. Those of bath-rooms, water-closets, etc., should be made of materials that will not absorb moisture.

The stairways should always be of iron, stone, or other indestructible material, ample in size and number, of easy grade and rise, and convenient of access to afford ready egress in case of accident or fire.

The most modern and best approved methods of ventilation, heating, draining, sewerage, etc., should be adopted.

The general grounds of the institution should be hedged or fenced to keep off improper intrusion, but be freely used by the inmates for walking, exercise, and work. Large, convenient play-yards should be provided for the various classes, and asphalt or other pavements laid in those appropriated to the lower grades.

PREVENTION OF MENTAL DISEASE.

By MRS. C. W. BROWN, of Barre, Massachusetts.

Some of us assembled here are accustomed to the appellations of Christian philanthropist, friend of humanity, and like titles, as indicative of our calling; but, judged according to the standard of some modern scientists, we are really the enemies of the human race, because we minister to and labor for those who are abortions of their kind, and so unworthy to live.

However unwilling we may be thus to change our designations, there can be no doubt as to the fact that higher civilization or true Christianity, by its charities and loving care, does aid in the survival, and sometimes (as it never ought) in the propagation of the unfittest, Darwinianly speaking.

In view of this fact, we who stand as priests and priestesses of this new dispensation are doubly bound, so far as lies in our power, to seek out and stay the causes swelling the ever-increasing ranks of the imperfect and unfit.

There is much truth in the remark that "Prevention has always been subordinated to cure, and to cure of the most imperfect and impossible description, instead of being adopted as *itself* the most perfect cure of all."

Even philanthropists and alienists are too busily employed providing homes for, and alleviating the condition of, the present generation of unfortunates, to consider carefully the best means of purifying the sources of supply.

Yet this duty devolves no less upon them, because they alone can realize the magnitude of the evil, and to their keeping has been entrusted the meagre data of facts from which to evolve the sanitary laws of the future.

Ordinary physicians comprehend so illy this abnormal state, that the medical advice usually given to a parent afflicted with an imperfect child is, "Wait till your child is seven or fourteen years old, and he will outgrow all these troubles. There is no mental lack, his faculties are all perfect; only wait, and he will come out right by and by."

We are all familiar with the unhappy results of such waiting with such expectations; but where the educated physician thus blunders, we cannot look to the uneducated masses for psychological wisdom.

As an outgrowth from my own experience I would suggest one serious obstacle that must be removed ere the subject of prevention can be properly presented to the ordinary mind. Persons who have lived and thought

can scarcely believe the Creator *designs* imperfection, yet the other day a sensible business man prefaced his errand at our home with the irreverent remark, "It has *pleased* God to afflict me with an idiotic child."

This is by no means an isolated instance in our experience, but typical of a large class who have avowed the same faith, a faith which permeates Christendom, from the educated theologian to the most ignorant layman.

This blind submission to Infinite Force, piously designated as Christian resignation, and even considered meritorious in the sufferers, I hold to be the first obstacle we should seek to remove, as it leads professedly Christian men to sit passively down with the Turkish fatalist, or say, as Job did, "Shall a man strive with his Maker?" instead of seeking out the causes of his own or his neighbor's misfortune.

This spiritual blindness is the legitimate result of physiological ignorance and narrow comprehension of Biblical truth on the part of its professed teachers, who have, for many generations, thus indoctrinated the popular mind.

The minister is not alone to be blamed, as physicians in the past have aided in keeping men thus blinded by dealing out mysterious drugs to *cure* diseases, instead of advocating cleanliness, nutritious diet, and right living to *prevent* them.

So long as men believe that all afflictions touching the body or mind are special providences miraculously sent to them for their spiritual good, they cannot be expected to exert themselves for their prevention; but let the community be convinced that sickness, insanity, and idiocy are too often the result of ignorance or sin, and they will be ready to ask, "What shall we do to be saved from material death?" A question, it seems to me, and with all reverence do I say it, as legitimately prior to our queries of a future life.

To this query the science of physiology gives wisest answer, and we need not wonder at the popular ignorance when we recollect that scarce a generation has elapsed since the outlines of this study were first given as a text-book to our higher seminaries of learning, and a much shorter period since the boon was granted to schools of a lower grade, where it must be disseminated to reach the masses.

To-day it receives far less attention than its importance demands. Parents, wholly ignorant of the science themselves, despise the apparent simplicity of the practical English text-book, and seek for their children a smattering of Greek and Latin, which sound learned because incomprehensible. So the boys and girls dig Greek roots, or rattle equations of unknown quantities, but fail to acquire this self-knowledge, of vital importance to themselves, their children, and the whole human race.

It may not be so with others, but looking back over the life-way I have walked, it seems well-nigh impossible to say too much in favor of the right study of this science. As individuals, and in this associated body, should we not everywhere advocate its teachings?

In simple form it should be one of the earliest studies. Diagrams and models should be used to illustrate the human mechanism, with the relations of the several organs to each other.

As the student advances in years and understanding, more extended treatises should spread before him the laws of heredity, and the relation of cause and effect, as illustrated in the human system by the direct penalty which follows a broken physical law.

Physicians are sometimes accused of looking so constantly on the phases of disease, they forget the characteristics of health; but would not the ordinary student be benefited by a wise mingling of well-known pathological facts with psychological truths, to the end disease may repel and health attract?

Pari passu with memorizing the names of cerebral membranes and the position of paired nerves, should be shown the histological effects of mental or sensual excess.

Men and women, aside from that small number who make merchandise of monstrosities and infirmities, are not so stupid but that they would prefer children with robust bodies, keen intellects, and pure souls, in place of witless unfortunates with crippled bodies and dwarfed souls, destined to become sensualists and criminals. But the clear light of physiology and the record of human experience (some of whose failures we must chronicle) is needed to show them the potency of their own actions in the matter.

Risking the appellation of materialist, I deem the first need of men and women of this generation to be, not higher education, nor the higher spiritual life, even, but healthy bodies, strong and active muscles, blood free from poisonous humors, brains with no vicious heredities, bodies fit to receive the apostolic title, Temples of the Holy Ghost.

Upon no other foundation than such physical one can the mental and spiritual life grow up to its highest capacity. For as all conclusions deduced from imperfect data are themselves imperfect, so must the mental and moral nature be warped, dwarfed, or distorted, in accord with the morbid physical medium through which it acts.

As we read the history of the race we find abundant examples of class culture in one-sided forms, but nowhere in its entirety; oftentimes the physical nature has been despised, overworked, or treated with sublime indifference.

The early Greek recognized the beauty of the human form and laid a good foundation æsthetically, but without the light of Christianity the spiritual nature failed to expand.

Later nations have sought in different times and places to construct a soul or mind wholly ignoring the need of a body.

Said Catharine Beecher to me, alluding to her early educational labors, "With my inherited physical constitution, had I known in my youth what I do now of the laws of physiology and hygiene, I might have lived actively to a hundred years, but ten years of ignorant overwork as a teacher have impaired and shortened all subsequent efforts."

Multitudes have thought to save themselves from future penalties and glorify their Creator by cultivating the spiritual nature only, and teaching men so, openly advocating the suicide of the body by overwork whenever, in their opinion, the interests of religion or humanity required the sacrifice.

But this class forget that the body, so fearfully and wonderfully made, is equally with the soul the workmanship of God, and He has never given them the liberty to abuse it.

On the contrary, He has so hedged it about with laws, that if they neglect its claims the penalty shall rest upon them and their children to the third and fourth generations.

The materialism of to-day is a natural reaction from this mistaken spiritualistic theory.

When men recognize in their culture the inseparable trinity of the human as well as the divine nature, and learn to care for their bodies wisely as for their minds, and religiously as for their souls, we may hope to see the Hospital for Incurables supplanted by the lecture-room of the medical scientist, and prevention of disease rather than cure be the theme of his eloquence.

THE CLASSIFICATIONS OF IDIOCY.

By Dr. H. B. WILBUR, of Syracuse, New York.

I use the plural term classifications for two reasons. First, because idiocy, like any other general term, is susceptible of a variety of classifications; and, secondly, for the reason that I shall have occasion to speak of several modes of classification that have been suggested by others, before suggesting some inquiries as to the possibility of establishing a new one to meet certain needs that we all must feel.

Idiocy, or amentia of the older writers, may first be distinguished from dementia. The former applies to a default of mental faculties that is congenital, or manifests itself at an early age. The latter is an impairment or total loss of mental powers that have been once possessed. This occurs at a later period of life, and is always the result of diseased action of the nervous system.

The essential feature of both conditions is the absence or imperfection of normal mental faculties, without reference to the physical defect or default, or the pathological condition underlying or associated with them.

The difference or distinction between the two conditions is not one of age alone, but in other respects is a manifest one to those of us who have been accustomed to see and compare the two classes. The difference in manifestation is the result of the fact that, in the one case, the want of intelligence occurs in individuals who are undeveloped in every way, having only the germs of human faculties. There is, at the same time, an insusceptibility to development through agencies operating from without. There is an absence of normal instincts and intuitions going out for natural aliment and exercise, and the natural avenues of growth-stimulating influences from without are closed. In the other case, to one in possession of all the human faculties there comes a change, gradually or suddenly, that weakens or destroys them,—loosens the hold upon mental acquisitions, and undermines that mental constitution which has been built up upon the combined elements of observation, reason, mental discipline, and habit.

A single illustration from the range of physical education will explain my meaning. A certain degree of intelligence, of desire and volition, is necessary for an idiot child to learn to walk, where the organs of locomotion are perfect. But a much less amount of intelligence in the downward

progress of dementia may leave the demented person capable of walking properly; for in the latter case a habit of the system and a facility of co-ordination of the locomotive organs make a moderate expenditure of mental impulse suffice for that particular work. The same may be said of other simple attainments, physical or mental.

Having made this prime distinction between dementia and idiocy, and remanded the former term to its proper place, namely, as a stage of insanity, and usually succeeding to certain other forms of that disease, as mania and melancholia, we may now turn our attention to distinctions or classes in the case of idiocy.

And, first, of the popular idea and classification of idiots. This we, as medical officers of institutions for the care and training of idiots, have various means of learning that I need not stop to specify. The people generally understand the fact that the range of idiocy is a wide one. Thus, at one end of the scale is seen almost the entire absence of manifestations of sensibility, of intelligence and will. At the other end of the series are to be found cases where, to a casual observation, the question may arise whether any default in these particulars exists at all.

A similar observation might be made of the cases of dementia.

The term idiot, then, however originally used, has acquired a popular meaning. From my experience, I may say that it is thus used in a generic sense, covering the whole range referred to. On the other hand, it is also used in a specific sense, and is then applied to the lower grades of idiocy, for the reason that in the formation of our ideas the type of any genus is usually made up of its most marked characteristics. There is a mental image formed of an individual thoroughly stamped with the peculiar features of the class. Applying this to the class before us, it is often said of an individual that he is, or is not, a complete idiot.

To those at the upper end of the scale, the term is commonly applied of imbecile, or weak-minded. In this country and Great Britain these two classes are recognized in this way. To the latter, also, are frequently applied the terms simple, foolish, innocent, etc.

Of course, in the popular mind, the line between these two classes is not well defined; but that is unavoidable, from the insensible gradation in the mental features of the individuals composing the whole category. This does not vitiate the merit of the classification. It meets the purpose of the popular need. The fact is recognized that there are degrees of idiocy; and contenting themselves with making two classes depending upon that distinction, people generally use the above-named terms to express their recognition of the fact.

In Dr. Ray's work upon the medical jurisprudence of insanity, this

popular classification is accepted, but the attempt is made to give it a scientific statement and bring it in accord with the current notions of mental philosophy. (I refer to the first edition of his work.)

He also quotes Hoffbauer, a German writer, who refines this classification, not only by his mode of discriminating between idiocy and imbecility, but by establishing several sub-classes in each.

Esquirol, however, contents himself with the two classes of imbeciles and idiots, and describes, with characteristic felicity, the peculiar features of each. He also refers to the fact that the whole class may be divided into congenital and post-natal. This may or may not influence the mental condition of the idiot or imbecile; may or may not be a factor in the prognosis as to future development. From an impression rather than from any absolute statistics, I should say usually not.

Other well-known writers recognize the same general distinctions, and it is, therefore, fair to assume that there is a natural basis for such classification in the phenomena of idiocy. It will be seen that this classification is strictly a psychological one, and so far imperfect, because it takes cognizance of only—what may be called—the external features of idiocy.

I may now refer to an attempt at classification in another direction. It is found in the work of Dr. Edward Seguin, published in Paris in 1846, on "The Moral Treatment, Hygiene, and Education of Idiots." He turned over a new leaf in the discussion of the subject. He approached it from a new point of departure. Prior observations had been made, chiefly upon adult idiots, mingled with the mass of insane and demented in the public asylums. They were henceforth to be regarded as undeveloped or imperfectly developed human beings. Their condition was to be studied, not only independently, but in relation to others of their own age endowed with normal faculties. The new question was, Can such beings be developed by any means of training and education?

Incidental to this was a desire for another classification that should have a relation to the degree of susceptibility of training and education.

Seguin, then, laid the foundation of his classification in the assumption that the mental and moral features of idiocy were dependent upon conditions of the nervous system. He therefore proposed a classification based upon the seat or location of these underlying physical conditions or states. The remote cause or source might be physiological or pathological; the immediate cause was in abnormal conditions, either of the central nervous masses or in the nervous apparatus radiating from these centres, and which connect them with the individual's environments.

Hoffbauer had discriminated between intensity and extensity, meaning thereby, as the first term, "the power of the mind to examine the data

presented to it by the senses and therefrom to deduce correct judgments;" and for the second, "the mind perceives and embraces these data and suffers none to escape." One of these, it may be added, is the *reflective*, the other the *perceptive* power.

Dr. Seguin proposed to inquire and classify upon the underlying facts, namely, whether that portion of the nervous system that constitutes the mode of communication between the world of relation and the individual was affected; or that deeper or more central portion, whose function it is to receive, to feel, to consider, and to act upon the stimuli, the perceptions communicated from without.

Hence he speaks of the essential forms of idiocy:

1st. The chronic affection of the whole or a part of the central nervous masses, which is characterized as profound idiocy.

2d. A partial or total affection of the nervous apparatus, which ramifies through the tissues and presides over the life of relation, the result of which is *superficial idiocy*.

He also wisely discriminates upon another point. He describes, under the title of "backward children," a class of cases where there is a retarded mental development in childhood, which may be said, briefly, to result from a mere functional torpidity of the nervous system.

Having thus laid down these essential divisions of idiocy, he then refers to the fact that all the forms of idiocy may be accompanied by various maladies, which may in their occurrence be precursory, coincident, or consecutive. He speaks of all such as accessory, but expresses the hope that others, with an accumulation of experience, may in time work out the problem of the relation or relations, if any exist, between these accessory maladies and the infirmity itself. He further adds, that it would not only be desirable to know such relations, but also quite important to class these correlated affections in the order of their importance relatively to the idiocy itself. "Idiocy and imbecility can be, let us always bear in mind, simultaneous with various particular states, like hemiplegia, paraplegia, epilepsy, etc., all special affections which the medical man should be able to diagnose by their symptoms, evidently distinct from the conditions of the nervous system proper to idiocy. These complications aggravate the primitive infirmity, without doubt, but it is not necessary to confound them with it."

With as large an experience in the observation of idiots as perhaps any of my professional brethren, I am even now disposed to leave the subject of classification on this physiological basis where Dr. Seguin left it more than thirty years ago. I recognize, as he has recognized, two forms of physical degeneracy, one symptom of each of which is a greater or less

degree of impairment of the mental faculties. I refer to cretinism as it occurs, endemically as a rule, in some parts of Europe and in a few districts in this country; and also to that modified form of cretinism quite common in this country and in Great Britain, which has been called the Mongolian, or Kalmuc, type of idiocy. Under this latter class five per cent. of the pupils admitted into American asylums would fall, I should judge. I am also convinced that the proportion would be still larger but for the fact that many of them die before the customary age of admission in our institutions; and the attention of physicians has not yet been called to their peculiarities.

Except in the oblique direction of their eye, I find little constant resemblance to the Mongolian race in these degenerate beings, any more than in the case of Albinos to any other race. The form of their skulls is rather incidental than racial. The hair and complexion, the skin and mucous membrane, the clumsy bodies and the shortness of the extremities, their respiration and temperature, the feeble vitality and the diseases they are subject to, all give evidence of their degeneracy. I have known but few who survived to adult life.

A recent writer, for whom I have great respect, has lately offered a classification based upon pathology, which should receive our attention. I refer to the classification of Dr. Ireland, first presented in a medical journal, and since elaborated and illustrated in his work on idiocy.

He introduces the subject by saying that, "coming to the study of idiocy after having gained some experience in medicine, I have from the beginning viewed it from the stand-point of pathology, and my idea of idiocy is compounded of the following classes, which are generalized from individual existing idiots, who resemble one another by having the same or similar diseases, as they resemble the type of idiocy by having mental deficiency along with a corporeal disease.

- "1. Genetous Idiocy.
- "2. Microcephalic Idiocy.
- "3. Eclampsic Idiocy.
- "4. Epileptic Idiocy.
- "5. Hydrocephalic Idiocy.
- "6. Paralytic Idiocy.
- "7. Cretinism.
- "8. Traumatic Idiocy.
- "9. Inflammatory Idiocy.
- "10. Idiocy by Deprivation."

It should be borne in mind that the essential fact of idiocy is the mental deficiency. That the point of interest for us is the degree to which

this condition can be obviated. Furthermore, it is dependent upon physical conditions, whether physiological or pathological, that are chronic or organic,—slowly produced structural changes, when pathological,—and so, as a rule, beyond the reach of remedial means. The sphere of these, when used in the treatment, is almost exclusively confined to ameliorating the accessory maladies.

The actual work of obviating the condition of idiocy is an educational one, using the term in a broad sense; and if any favorable effect is produced upon abnormal organic states, it will ordinarily be through the reflex action of properly adjusted mental exercises.

I have thus gone over hastily some of the forms of classification that have been suggested in the case of idiocy. Without venturing to propose another I open the inquiry for your consideration, whether there is not room for a supplementary one.

Taking my experience as a guide, I should say that we all have some practical tests that we use consciously or unconsciously in determining the relative degree of idiocy of any case brought to our notice, or when confronted with a new pupil. We have some basis for the decision we make as to the location of the new-comer in our scale of exercises in training and education; some reasons for the opinions we express to the friends of such pupil of the probable result of our system of management and training in each individual case. Incidentally, we notice the associated pathological conditions or complications, less from their supposed relation as causes of the idiocy, but as interfering, to a greater or less degree, with our efforts at instruction or training. The manifestations upon which we base our prognosis are more subtle than the accompanying conditions of microcephalus or paralysis, or others that form the basis of any pathological classification.

Can we not, then, by thought and consultation, give some practical order and distinctness to these data and indications, as a foundation for a tolerably clear and correct prognosis?

Finally, do we not need some effective form of description of our cases; some generally recognized tests of physical and mental condition that will show, in the first place, the starting-point in the pupil's career, to which reference can be made from time to time to test their absolute or relative progress? Do we not need some mile-posts along in the educational path to the same end? This would be, in one sense, a form of classification, namely, in relation to the growth and development of the pupils.

Such a classification will not necessarily be an arbitrary one. There can be established, with the experience already accumulated upon the subject, a scheme of the general order of development of the mental faculties even

in the case of idiots. Comprehension of language must precede the use of language. Certain sounds will precede others in articulation. Simple sentences will be used before compound sentences. Certain perceptions will lead to others. The will first acquires control over the muscular system, etc.

With such a scheme before us we should be able not only to define the position of our pupils, mentally, at the very start, but also to keep track of their progress in the intellectual way. Thus could we not only satisfy ourselves, but also record, for the benefit of others, the result of our labors.

I commend, then, to your attention the hitherto undefined and unrecorded signs and features of mental and moral condition, the peculiar habits of the different shades and grades of idiocy. I commend to your attention the question of methods of description and registration, that at our next or some future meeting we may be able to agree upon some form of classification that shall meet the need I have spoken of.

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